

Construction of Islamic Education Based on Islamic Boarding Schools: A Case Study at Al-Manar Muhammadiyah Modern Islamic Boarding School in South Sumatra

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ABSTRACT

Purpose – This study aims to analyse the implementation of traditional Islamic boarding school-based education at Al-Manar Muhammadiyah Modern Islamic Boarding School, South Sumatra. The background of this study is the need for a character education model that not only focuses on academic aspects but also on the moral and spiritual development of students through a boarding school-specific approach.

Design/methods/approach – This study uses a qualitative approach with a case study approach, data collection techniques using observation, in-depth interviews, and documentation in the field for twelve months.

Findings – The results of the study show that adab education at Al-Manar Islamic Boarding School is internalised through three main stages, namely value transformation, value transaction, and value transinternalisation. This process is reinforced by lectures, role modelling, practice and habituation, and a reward and punishment system, which collectively shape the religious, social, and personal character of the students. Supporting factors for the implementation of adab education include the exemplary behavior of the ustaz, a structured student development system, the involvement of all components of the pesantren, strict rules and regulations, and a conducive religious social environment. The study also found obstacles to implementation, such as low intrinsic motivation among students and the influence of global culture.

Research implications/limitations – The implications of this study indicate that a tradition-based approach to education can be an alternative model for holistic character building.

Originality/value – This study recommends strengthening reflective and participatory methods in the internalization of adab values, as well as the need to replicate this model in other Islamic educational institutions to address the challenges of character education for students in the era of globalization.

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Introduction

Moral education is an important dimension in the Islamic education system that aims to shape students' personality and noble character (Memon & Zaman, 2016; Muhammad, 2020; Rokhimawan et al., 2025). In the Islamic scholarly tradition, *adab* encompasses not only manners and interpersonal ethics but also reflects the internalisation of Islamic values in all aspects of life (Abdugafurova, 2018; Davids et al., 2019; Salvatore, 2019). Al-Attas views *adab* education as the core of Islamic education because it encompasses the cultivation of knowledge, discipline, and behaviour rooted in the values of *tawhid* (Musa, 2021; Sassi, 2018). This concept is important in responding to the challenges of the times, where moral degradation has become a crucial issue among the younger generation today.

Islamic boarding schools, as traditional Islamic educational institutions, play a central role in preserving and transmitting values of etiquette (Achmadin et al., 2024; Pratama, 2024). The *pesantren* tradition is known to emphasise morals, exemplary behaviour, and hierarchical relationships between *kiai* and *santri* that are rich in ethical values (Anam et al., 2019; Fauzi et al., 2023). The structured educational pattern through the exemplary behaviour of *kiai*, collective life, and boarding school discipline is an effective medium in shaping the character of *santri* (Rosidi et al., 2024). *Pesantren* traditions that are rich in ethical values, such as *khidmah* (devotion), *takzim* (respect), and *tawadhu'* (humility), are not only taught verbally but also instilled in daily interactions among *pesantren* residents (Gama et al., 2024).

Muhammadiyah Islamic boarding schools, as a modified form of traditional Islamic boarding schools, combine modern education systems with the distinctive values of Islamic boarding schools (Arif et al., 2024; Habibi et al., 2024). In this context, *adab* education remains a major part of *santri* character building, albeit with a more systematic and structured approach (Baehaqi & Murdiono, 2020). The Al-Manar Muhammadiyah Modern Boarding School in South Sumatra (hereinafter referred to as Al-Manar Islamic Boarding School) is one example of a modern Islamic boarding school model within the Muhammadiyah Association that integrates the national curriculum, the *diniyah* curriculum, the Muhammadiyah curriculum, and the instillation of *adab* values in boarding school life.

Initial observations at Al-Manar Islamic Boarding School show that the development of manners among students, most of whom are teenagers of high school age, is intensively integrated through habit formation, teacher role modelling, and the strict enforcement of boarding school rules within the framework of boarding school traditions. Practices such as greeting others, respecting teachers, maintaining room cleanliness, and the culture of deliberation are instilled through daily routines that have become traditions in the *pesantren* environment. However, there are still challenges in maintaining consistency in the implementation of manners education, especially for new students who are in the process of adaptation, as well as in facing the dynamics of digital technology development that also influence the behaviour of teenagers in the *pesantren*. This shows the need for

an in-depth study of the implementation model of manners education applied systematically at the Al-Manar Pesantren.

In the context of character education, which is currently a national agenda, Islamic boarding schools are considered to have an advantage in internalising moral and spiritual values through a holistic approach (Ilyasin, 2020; Tambak et al., 2021; Umar et al., 2024). Education in manners as the core of Islamic character is an important legacy that must continue to be explored and developed (Metcalf & Moulin-Stožek, 2021; Sahin, 2018), especially in Islamic educational institutions that integrate modern and traditional systems.

This research is important for gaining a deeper understanding of how Al-Manar Islamic Boarding School implements adab education amid the currents of modernisation and globalisation.

Another urgency lies in the need for an educational model that is oriented towards academic achievement and character and behaviour building. With the many moral challenges among teenagers, community-based education such as that found in Islamic boarding schools needs to be systematically studied so that it can be replicated or adapted in other educational institutions. This study is expected to contribute to developing character building strategies based on Islamic values and relevant to current social conditions.

Previous studies have highlighted the importance of adab education in the context of Islamic boarding schools. Studies by Wahono et al. (2023), Wibowo et al. (2025), and Muttaqin et al. (2024) found that the values of adab instilled in traditional Islamic boarding schools have a significant impact on shaping the spiritual and social attitudes of students. Meanwhile, research by Huda et al. (2020) and Jaenullah & Sudadi (2018) shows that adab education is the main distinguishing factor between pesantren education and other formal education, which tends to be academic and cognitive in nature.

However, this research focuses more on salafiyah or traditional Islamic boarding schools, especially those affiliated with the Nahdlatul Ulama organisation. Meanwhile, studies on how modern Islamic boarding schools, especially those affiliated with the Muhammadiyah organisation, implement adab education systematically are still limited. Initial searches of various scientific articles, such as Selamat et al. (2023), Hamdi (2019), Firdaus & Hermawan (2021), and Soleha & Fuad (2024), show that most studies emphasise aspects of curriculum, institutional management, or character development in general, without specifically examining the dimension of adab as an integral educational framework. The main gap that this study seeks to address is the lack of exploration of adab education practices in modern Muhammadiyah-based Islamic boarding schools, especially from the perspective of daily implementation and traditions that are alive in the boarding school environment.

In light of this, this study aims to describe and analyse the implementation of traditional Islamic boarding school-based adab education at Al-Manar Islamic Boarding School. The main focus is to identify the forms, methods, and patterns of instilling adab values in students' daily lives. The results of this study are expected to contribute to the development of a contextual and applicable model of adab education in Islamic

educational institutions, especially Islamic boarding schools. In addition, the results of this study are also expected to serve as a reference for educators, Islamic boarding school administrators, and policymakers in strengthening the integration of adab values in an education system that is not only based on academic order, but also on values and culture.

Methods

This study uses a qualitative method with a case study approach, which is an approach that aims to gain an in-depth understanding of the phenomenon of adab education in a real and specific context at the Al-Manar Islamic Boarding School. This location was chosen because of its prominent development as a Muhammadiyah Islamic boarding school in South Sumatra Province, especially in Ogan Komering Ilir Regency, with a social environment dominated by Islamic boarding schools with traditions and/or affiliated with the Nahdlatul Ulama mass organisation. The research was conducted over twelve months, from October 2022 to September 2023.

The research procedure was carried out in three stages. The first stage was a literature review (journal articles and research reports) relevant to the study (Yin, 2018), both in print and electronic form. The second stage was field data collection using observation, in-depth interviews, and documentation techniques (Hamilton et al., 2023). The third stage involved analysing the field findings using the Miles & Huberman (2014) qualitative analysis model, with the following steps: (1) data reduction, (2) data display, and (3) conclusion drawing/verification.

Result and Discussion

1. Characteristics of Adab Education at Al-Manar Islamic Boarding School

Adab education at Al-Manar Islamic Boarding School integrates Islamic values and social customs into students' daily lives. Adab is not only viewed as an individual moral aspect, but also as social behaviour framed by a system of values, symbols, and collective norms through boarding school traditions, such as student rules, worship habits, and social interactions with teachers and fellow students. The formation of manners is also reinforced through the use of Arabic and English in daily conversation, not only as language learning, but also as social discipline training. As stated by Hanifah Takril, the use of foreign languages is part of the students' scheduled interactions in their daily lives at the boarding school.

In the realm of social relations, the use of the terms *akhi* and *ukhti* has become an important tradition that reinforces religious values and strengthens solidarity among students. Ali Azhari emphasises that these terms are not only based on gender but also reflect Islamic social ethics. At the same time, Hajar Istia Rahmi Azzahra adds that using these terms establishes senior students as role models for junior students. Additionally, the traditions of *tadarus* and *tahfiz* Al-Qur'an also strengthen the spiritual dimension of *santri*, with the obligation to memorise at least six juz during their education, as emphasised by Ali Azhari and Ahmad Mushlih, who state that success in memorisation is an important requirement for graduation.

Various other Islamic boarding school traditions that support the education of santri manners, such as daily duty in maintaining kitchen cleanliness, which aims to train discipline, mutual cooperation, and social awareness, as explained by Adzkia Afifah Efendi. Respect for teachers is also taught through the tradition of bowing and kissing the ustaz's hand, which symbolises respect for knowledge, according to Ahmad Mushlih. The ustaz's exemplary strategy, as conveyed by Hanifah Takril, is a major factor in the success of manners education at Al-Manar Islamic Boarding School, where manners values are brought to life not only through formal teaching, but through daily routines and the real examples set by the ustaz.

The following table summarises the characteristics of traditional Islamic boarding school-based education at Al-Manar Islamic Boarding School.

Table 1. Characteristics of Traditional Islamic Boarding School-Based Education at Al-Manar Islamic Boarding School (Source: Processed research data.)

Traditional Name	Form of Activity	Characteristics of Tradition	Instilled Values of Manners
Group prayer	Performing the five daily prayers in congregation at the mosque	Time discipline, collective order, strengthening of ukhuwah	Discipline, obedience, responsibility to God
Recitation and memorization of the Qur'an	Reading and memorizing the Qur'an together on a regular basis	Strengthening spirituality and love for the Qur'an	Patience, perseverance, spiritual responsibility
Recitation of wirid and prayers	Reading wirid and prayers together after prayer	Appreciation of the value of collective remembrance, submission to Allah	Devotion, humility, perseverance in worship
Use of Arabic/English	Must speak Arabic/English in daily conversation	Discipline, adaptation to the intellectual culture of Islamic boarding schools	Politeness, communication skills, responsibility
Daily duty roster and maintaining cleanliness	Maintaining the cleanliness of rooms, classrooms, mosques, and kitchens	Collective responsibility, cleanliness culture, discipline in cleanliness	Social responsibility, caring, mutual cooperation
Addressing others as Akhi/Ukhti	Addressing senior students as akhi/ukhti	Polite language, respect for older siblings	Politeness, respect for older siblings
Respect for teachers	Bowing or kissing the hand when meeting a teacher	Tradition of respect for scholarly authority, instilling ta'dzim (respect)	Appreciation of knowledge, respect for teachers, humility

Based on the above data, several main characteristics of adab education at Al-Manar Islamic Boarding School can be identified, as follows:

- (1) Based on Islamic values: all activities are designed to shape individuals in accordance with Islamic teachings (obedience in worship, noble character, respect for teachers).
- (2) Carried out through exemplary behaviour: teachers serve as role models in their attitudes, speech, and actions.
- (3) Emphasis on collectivity and obedience: students are accustomed to living in an orderly community, obeying schedules and rules as an exercise in obedience and responsibility.
- (4) Symbolic and ritualistic: many pesantren traditions are rich in symbolic meaning, gradually and indirectly shaping social ethics.
- (5) Consistency in routine: adab education occurs through daily repetition over the long term.

Thus, it can be said that character education at Al-Manar Islamic Boarding School reflects a systematic integration of Islamic values with social practices in students' daily lives. This model shows that character education at Al-Manar Islamic Boarding School is aimed at shaping individual moral behaviour and building social behaviour based on collective values. This approach is in line with Durkheim's idea of education as a social process, where individuals are taught norms and shaped to become part of a particular social order through the internalisation of values and traditions (Barnwell, 2018; Strhan, 2019).

However, challenges remain, especially in maintaining the continuity of adab values amid the tide of digitalisation that influences the mindset and behaviour of santri, particularly new santri. Access to social media, gadgets, and digital content that are not always in line with pesantren values is one of the factors that test the resilience of the adab education system. Although the internal system of the pesantren has been strictly designed, policy adaptation and innovation in digital literacy-based guidance are needed so that adab education remains relevant and contextual when facing the challenges of the times.

The characteristics of moral education at Al-Manar Islamic Boarding School demonstrate an awareness that character building must begin with a strong foundation of values, in this case, Islamic values. Every activity—academic, worship, or social—is designed to reinforce key Islamic qualities, such as honesty, responsibility, respect for teachers, and diligence in worship. This reflects a values-based approach to character education, as formulated by Thomas Lickona, which emphasises the importance of moral values as the core of effective character education (Curren, 2017).

The application of exemplary behaviour in the practice of adab education is also a strategic pedagogical strategy. Exemplary behaviour is not only a method, but also the substance of education itself in Islamic boarding schools (Yasin & Khasbulloh, 2022). Students not only hear about values, but also see and experience them through daily interactions with teachers and caregivers. This is consistent with Albert Bandura's social learning theory, which asserts that individuals learn through observation and imitation of relevant models (Bandura, 2021; Rumjaun & Narod, 2025).

Collectivity and obedience built through dormitory life, daily rules, and collective routines emphasise that character is not formed in a vacuum but in a social community with

shared rules and expectations. This principle reinforces the idea of Islamic boarding schools as total institutions (Wallace, 2017), where all aspects of students' lives are directed toward forming a cohesive social and moral identity. Structured communal life encourages the internalisation of values, builds social solidarity, and strengthens internal control over behaviour.

The symbolic and ritualistic dimensions of adab education at Al-Manar Islamic Boarding School are also important elements that are often overlooked in conventional approaches to character education. The traditions of greeting, adab in speaking, respect for teachers, and khidmah are not only symbolic acts, but also means of internalising moral values through emotional and social experiences. According to Clifford Geertz, symbols and rituals connect individual meanings with collective meanings, deepening the understanding of values in a broader social context (Bell, 2017; Carter & Fuller, 2016; Dadze-Arthur, 2017).

The consistency of routines as part of character education demonstrates the importance of long-term habituation in character formation (Zaitun et al., 2023). Values are not enough to be taught theoretically, but must be continuously brought to life in concrete actions. In this regard, Pierre Bourdieu's (2017) concept of habitus is highly relevant, whereby character and behavioural tendencies are formed through repeated social practices, creating a structure of dispositions within students that can endure over time.

Thus, the construction of adab education at Al-Manar Islamic Boarding School offers a holistic, tradition-based character education model that integrates values, role models, communal life, ritual symbolism, and consistency of practice. In the context of modern education, which often focuses solely on cognitive aspects, this model is an important alternative in building a generation that is not only intellectually intelligent but also morally and socially strong.

2. Implementation of Traditional Islamic Boarding School-Based Manners Education at Al-Manar Islamic Boarding School

The process of internalising adab values at Al-Manar Islamic Boarding School, based on data identification results, is carried out in three stages, following Muhadjir's pattern, as quoted by Rahmat et al. (2023), namely: value transformation, value transaction, and value transinternalisation. In the value transformation stage, moral values are introduced through formal learning, socialisation of rules and regulations, Friday sermons, and pesantren traditions. Yulian Sahri explains that the rules and regulations for students at Al-Manar Islamic Boarding School are in written form, known to all students and their parents/guardians, and must be signed as a form of agreement before students begin their education at the pesantren. This is a strategic first step in building value awareness among students. In addition, methods such as lectures, targhib and tarhib, and role modelling are also applied in various learning activities and daily activities.

The value transaction stage emphasises active interaction between students, teachers, and fellow students in applying the values that have been learned. At this stage, the internalisation of values is no longer merely cognitive, but involves the dimensions of

affection and action. Muhammad Syauqi revealed that in their daily lives, the ustaz at Al-Manar Islamic Boarding School always encourages students to behave well, obey the rules of the boarding school, and be diligent in worship. Hanifah Takril also said that all aspects of student life at the boarding school teach values of manners through real examples, especially in interactions with ustaz and teachers. The methods used in this stage include two-way lectures, role modelling, *targhib* and *tarhib*, and reward and punishment. Ali Azhari emphasised that the imposition of punishment in the *pesantren* is a form of guidance so that students behave in a disciplined manner and obey the applicable rules and regulations.

At the stage of transinternalization of values, *adab* values have become part of the santri's identity. Hajar Istia Rahmi Azzahra explains that the santri tradition, which lasts 24 hours a day in the *pesantren* environment, becomes a medium for internalising values, where santri learn from ustaz, teachers, and seniors, as well as advising each other. All elements of the *pesantren* play an active role in this stage, forming a consistent moral habitus. In addition to role modelling, training and habit formation methods are key, where santri are trained to display *adab* behaviour spontaneously in every aspect of life. Through this mechanism, the internalisation of *adab* values at Al-Manar Islamic Boarding School has proven to shape cognitive understanding and produce strong moral behaviour in santri.

The implementation of manners education at Al-Manar Islamic Boarding School, as described above, based on the results of observations and interviews that have been conducted, uses the following methods:

Table 2. Methods in the Implementation of Traditional Islamic Boarding School-Based *Adab* Education at Al-Manar Islamic Boarding School
(Source: Processed research data)

Method	Functions in the Implementation of <i>Adab</i> Education
Lecture/study	Providing theoretical reinforcement of cultural values
<i>Targhib</i> and <i>tarhib</i>	Providing motivation and threats to ensure students comply with rules and regulations
Exemplary behavior	Providing real examples of good manners in everyday life
Practice and habituation	Accustoming students to carrying out daily routine activities
Reward and punishment	Providing rewards and sanctions to reinforce the internalization of values

Based on the above data, it can be concluded that character education at Al-Manar Islamic Boarding School is implemented through a systematic and gradual approach to internalising values. This model proves that character building cannot be achieved through the transfer of information alone, but must simultaneously go through transformative stages involving cognition, affection, and behaviour (Ikhwan et al., 2019). This gradual approach aligns with the character education concept proposed by Thomas Lickona, which emphasises that character education includes the aspects of moral knowing, moral feeling, and moral action (Pike et al., 2021).

The value transformation stage at Al-Manar Islamic Boarding School emphasises the importance of introducing values through explicit learning. Lectures, socialisation of rules and regulations, and Friday sermons are the initial instruments for building students' awareness of adab values. At this stage, character education is more oriented towards providing information, shaping students' understanding of right and wrong based on Islamic values. This approach reflects the basic principles of Vygotsky's cognitive theory that early learning is mediated by symbols, language, and social interaction (Marginson & Dang, 2017).

The value transaction stage shows a shift from understanding to internalising values through social experiences. In this phase, students begin to interact with the values taught in everyday contexts, such as observing the exemplary behaviour of teachers, interacting with peers, and facing ethical dilemmas that encourage moral reflection. The importance of role models in this stage reinforces Bandura's (2021) idea of modelling in social learning theory, namely that individual behaviour is largely shaped by observing the behaviour of others who serve as role models.

The value transinternalization stage is the most crucial phase, where adab values have become ingrained in the santri and part of their personal identity. Students who have passed this phase will exhibit moral behaviour not because of external pressure, but as a manifestation of internal moral awareness. This demonstrates the success of the character education process in shaping moral habitus as described by Bourdieu (2017), namely, dispositions that are internalised through consistent social habituation.

The implementation of these three stages at Al-Manar Islamic Boarding School is supported by five main methods: lectures/studies, targhib and tarhib, role modelling, training and habituation, and a reward and punishment system. Lectures and studies provide a theoretical framework for students, while the methods of targhib (motivation) and tarhib (threats) serve to strengthen students' emotional drive to behave in accordance with values. Role modelling is a central method that connects values and real-life practices, while training and habituation instil values repeatedly until they form behavioural patterns. Finally, the reward and punishment mechanism reinforces moral consequences in community life, strengthening the value-based social structure.

It is important to note that all elements of the pesantren ustaz, teachers, and even the santri play an active role in this process. This shows that character education at Pesantren Al-Manar is collective and interactive, not a one-way process. This concept of collectivity aligns with the principle of a learning community in modern education, where all community members support each other in the process of value transformation.

Thus, the model of internalising moral values at Al-Manar Islamic Boarding School emphasises the importance of character education based on sustainable traditions, community involvement, and real-life experiences in students' daily lives. This approach is relevant not only to the context of Islamic boarding schools but also serves as an inspiring model for character education in Indonesia's general education system, which currently faces major challenges in shaping the character of the younger generation amid the tide of globalisation.

3. Supporting and Hindering Factors in the Implementation of Pesantren-Based Adab Education at Al-Manar Islamic Boarding School

The success of implementing adab education in Islamic boarding schools is not only determined by the methods and strategies used, but also influenced by various internal and external factors that support or hinder the process (Aulia et al., 2022). One of the factors supporting the implementation of adab education at Al-Manar Islamic Boarding School, according to Yulian Sahri, is the internal factor of the ustaz as the santri's mentor. According to him, all ustaz and ustazah at Al-Manar Islamic Boarding School have bachelor's degrees and teach according to their respective educational backgrounds, so they are able to provide good scientific understanding and exemplary behaviour to the santri. Thus, it can be said that Islamic boarding schools, as tradition-based educational institutions, have unique characteristics that make the success of adab education highly dependent on the strength of the surrounding social, cultural, and managerial ecosystems.

An analysis of these supporting and inhibiting factors is important to understand the extent to which the effectiveness of the adab education model at Al-Manar Islamic Boarding School can be maintained, as well as how existing challenges can be anticipated through innovation in value-based educational approaches. The table below details these factors based on observations and interviews in the field.

Table 3. Factors Supporting the Implementation of Adab Education at Al-Manar Islamic Boarding School
(Source: Processed research data)

Supporting Factors	Description
Rules and regulations for students	Clear rules and regulations that are communicated from the moment students arrive at Al-Manar Islamic Boarding School
Integration of manners education through the tradition of pesantren in daily activities	Manners education is internalized through direct habituation in the daily activities of students.
Involvement of all components of the Islamic boarding school (teachers, mentors, students)	Active involvement of all parties in the implementation process of traditional Islamic boarding school-based education
A structured and consistent student development system	Using lectures, role modeling, habit formation exercises, encouragement and discouragement, rewards and punishments
The exemplary behavior of educators and mentors of Islamic boarding school students	Ustaz became a real model of good behavior
An Islamic and conducive boarding school environment	Collective culture supports the habit of good manners

Meanwhile, the inhibiting factors in the implementation of manners education at Al-Manar Islamic Boarding School are as follows:

Table 4. Factors Hindering the Implementation of Adab Education at Al-Manar Islamic Boarding School
(Source: Processed research data results)

Inhibiting Factors	Description
Low motivation among santri mentors	Santri rely more on external discipline than internal awareness.
Reliance on a penalty point system	The point system is more of an external motivator than a way to foster awareness of values.
Shift in global cultural values	The influence of social media and modern culture makes the internalization of values more challenging.
Lack of reinforcement of reflection and discussion of values	Internalizing values in the form of “knowing” is not enough to encourage students to ‘feel’ and “practice” them.
Limited human resources (number and competence of coaches)	Not all educators have the maximum capacity to be role models of good manners.

Based on the above data, it can be concluded that the implementation of traditional pesantren-based adab education at Al-Manar Pesantren shows strength in the integration between formal regulations and real role models in daily life. As found in this study, supporting factors such as structured rules and regulations, the exemplary behaviour of the ustaz, the active involvement of all components of the pesantren, and a conducive religious environment form a strong basis for internalising values. This is in line with Zamakhsyari Dhofier's view, which emphasises that the success of education in pesantren lies in the success of transmitting values through continuous and consistent social habits (Firmansyah, 2024).

However, amid these strengths, there is a crucial internal obstacle, namely the weak intrinsic motivation of santri. Santri tend to rely on a point-based or punishment-based disciplinary system rather than internal motivation to behave civilly. This phenomenon confirms the findings of Noeng Muhadjir, who argues that the successful internalisation of values is not sufficient at the knowing and feeling stages alone, but must be driven to the action stage that arises from awareness and intrinsic motivation (Ikhwan et al., 2019). This means that external control is indeed effective in the short term. Still, in the long term, the sustainability of civilised behaviour is highly dependent on an internalisation process that is truly rooted in the students' personality.

In addition, the influence of global culture and social media adds to the complexity of the challenges. The instant and individualistic culture brought about by modern media often conflicts with the values of collectivity and discipline in Islamic boarding schools. Lukman Hakim (2023) and Hamid Fahmy Zarkasyi (2015) note that Islamic boarding schools must adapt to changing times while maintaining the core values that define their identity. In the context of Al-Manar Islamic Boarding School, this adaptation does not yet appear to be fully balanced, as it still relies heavily on traditional control methods rather than a contextual reflective approach.

From the perspective of modern character education theory, as proposed by Thomas Lickona, character building is not sufficient with a reward and punishment model, but must touch on deep moral awareness through a process of reflective and dialogical habituation (Curren, 2017). Value reflection, group discussions, providing space for value expression, and value-based projects must be strengthened at Al-Manar Islamic Boarding School so that students are not merely “obedient” because of rules, but also “obedient” because of internal conviction.

Anshori & Pohl (2022) also reinforce this with their research showing that tradition-based character education is more effective when combined with active-participatory methods, where students are not only objects memorising rules, but also active subjects in understanding, feeling, discussing, and consciously choosing values. Therefore, adab education at Al-Manar Islamic Boarding School needs to develop an approach to internalising values based on reflection and active participation of students in existing traditions in the future.

Therefore, the future strategy for Al-Manar Islamic Boarding School is to maintain the strength of its traditional values while developing reflective-based manners education methods, increasing value dialogues, moral situation simulations, and providing space for students to appreciate the internalisation of manners values. The integration of traditional order and reflective-participatory approaches will produce students who are not only physically obedient but also morally and spiritually mature.

4. The Implications of Adab Education for Character Building of Students at Al-Manar Islamic Boarding School

Traditional santri-based manners education at Al-Manar Islamic Boarding School has a significant impact on shaping the character of santri. Based on observations and interviews, the process of internalising values through santri traditions has resulted in fifteen main character traits, namely religiosity, politeness, respect, mutual assistance, discipline, simplicity, self-confidence, independence, patience, cooperation, thriftiness, honesty, responsibility, caring, and humility. Ali Azhari stated that in their daily lives, santri demonstrate positive behaviours such as politeness in social interactions, respect for ustaz, parents, and fellow santri, as well as discipline and simplicity in life. This opinion aligns with the results of an interview with Hajar Istia Rahmi Azzahra, who said that Al-Manar Islamic Boarding School students are accustomed to living a disciplined, independent, patient, simple life and enjoy helping others through mutual cooperation activities.

The students also feel the positive impact of this etiquette education. Muhammad Syauqi said that the pesantren tradition has shaped him into a more polite person, respectful of his elders, accustomed to praying in congregation, and developing a disciplined, thrifty, honest, and independent attitude. This shows that adab education at Al-Manar Islamic Boarding School has brought about behavioural changes and instilled these values deeply, shaping the students' daily habits.

A detailed description of the fifteen main characteristics of Al-Manar Islamic Boarding School students that have been formed through the internalisation of adab education is outlined in the table below.

Table 5. Characteristics of Santri Resulting from the Internalisation of Adab Education Based on the Pesantren Tradition
(Source: Processed research data)

No.	Character	Description
1	Religious	Having love and obedience in practicing religious teachings such as praying in congregation, reading the Qur'an, and praying in daily life
2	Good manners	Behave politely when speaking, acting, and respecting others, whether teachers, seniors, or peers.
3	Respectfully	Showing great respect for religious teachers, teachers, and parents by being submissive, greeting them, and using polite language
4	Helping each other	Getting used to helping friends with daily tasks such as cleaning duty, kitchen chores, and social activities at the Islamic boarding school.
5	Discipline	Performing daily obligations on time, following the study schedule, worship, and boarding school activities regularly and consistently
6	Simple	Practice a frugal lifestyle, do not overuse facilities, and prioritize simplicity in appearance.
7	Confident	Dare to appear in forums such as speeches, group discussions, or become an imam in a community of Islamic boarding school students.
8	Independent	Able to take care of personal needs without relying on others, including maintaining room cleanliness and completing daily tasks
9	Patient	Showing patience in facing tests, trials, or strict rules in the pesantren environment
10	Mutual Cooperation	Engaging in collective cooperation, whether in clean-up activities, social programs, or community development
11	Thrifty	Practice wise personal financial management and avoid consumptive behavior
12	Honest	Speak truthfully and act appropriately in all situations, including in task reports and exams.
13	Responsible	Performing assigned tasks diligently and taking responsibility for mistakes or errors made
14	Caring	Showing concern for friends who are experiencing difficulties and being active in social activities
15	Humble	Not being arrogant about achievements and continuing to respect others regardless of their background

Based on the above description, it can be concluded that adab education based on santri traditions at Al-Manar Islamic Boarding School has proven its effectiveness in integrally shaping the character of santri. The internalisation of values through a consistent traditional approach creates a character education ecosystem that emphasises cognitive aspects and builds affective and psychomotor dimensions in santri. A total of 15 main

characters that have been formed illustrate that adab education at Al-Manar Islamic Boarding School is not merely teaching good behaviour in theory but rather forming new habits that are deeply rooted in the daily lives of santri.

Religious character is the main foundation of this educational model. In line with Thomas Lickona's view on the importance of core values in character education (Pike et al., 2021), religiosity built through routine congregational worship, recitation of the Qur'an, and daily prayers at Al-Manar Islamic Boarding School serves as a basic moral framework that guides the behaviour of students in all their activities. This shows that character education at Al-Manar Islamic Boarding School places spirituality as an additional aspect and the centre of life orientation.

In addition to religiosity, social values such as manners, respect, mutual cooperation, and caring show that adab education at Al-Manar Islamic Boarding School also functions as a medium for building social capital. According to Coleman, social capital is formed through strong interpersonal relationships based on trust (Son & Feng, 2019). Practices such as greeting teachers, cooperating in cleaning the environment, and helping one another among students show how the collective culture of the pesantren strengthens social bonds while shaping moral character.

Personal characteristics such as discipline, confidence, independence, and honesty demonstrate the success of moral education in building individual moral autonomy. By implementing a strict habit formation system and continuous supervision, Al-Manar Islamic Boarding School is able to develop the personalities of its students to be more resilient, adaptive, and responsible. This is consistent with Kohlberg's theory of moral development, which emphasises the importance of concrete experiences and the habit formation of values in shaping the stages of a person's moral development (Carmichael et al., 2019; Mathes, 2021).

Interestingly, the simple, frugal, patient, and humble character that is also instilled shows a dimension of moderation in the character building of students (Purwowidodo & Zaini, 2024). Islamic boarding schools not only educate students to become individuals who excel in spiritual and social aspects, but also build resistance to the culture of consumerism, egoism, and hedonism that threaten the younger generation today. The tradition of simplicity and collective life in pesantren serves as an effective instrument for internalising these values naturally.

Thus, character education at Al-Manar Islamic Boarding School shows that tradition-based character building is effective in developing good individuals and can produce agents of social change capable of bringing noble values to the wider community. These results confirm the relevance of the pesantren-based education model as an important alternative in overcoming the current character crisis.

Conclusion

Traditional Islamic boarding school-based education at Al-Manar Islamic Boarding School has demonstrated a high level of effectiveness in shaping students' character based on Islamic values. The approach taken by this boarding school systematically integrates

three main stages in the internalisation of values, namely value transformation, value transaction, and value transinternalization. In practice, manners are not only viewed as a normative concept, but are internalised as daily habits practised by students. This process is reinforced by methods that have been proven effective, such as lectures, role modelling, routine exercises, and the application of a reward and punishment system. All of these work together to build a consistent community that fosters students' religious, social, and personal character.

This study confirms that traditional Islamic boarding school-based education has a strong appeal in shaping individuals who are not only formally obedient but also mature in moral and spiritual aspects. The main factors that are key to the success of internalising values at Al-Manar Islamic Boarding School are the exemplary behaviour of the teachers, discipline in order, and an Islamic and conducive boarding school environment. These three elements work together to create an atmosphere that supports the optimal character development of the students. However, there are several challenges related to the low intrinsic motivation of the students, their dependence on external control, and the influence of global culture, which sometimes conflicts with the values of collectivity and spirituality that form the foundation of the pesantren tradition.

This study recommends strengthening reflection-based methods and active participation in adab education in response to these challenges. Integrating traditional habituation approaches with value learning strategies that prioritise dialogue, critical discussion, and collective experiences will enable santri to obey rules and develop authentic moral awareness. Thus, the adab education model implemented at Al-Manar Islamic Boarding School has the potential to be applied more widely in various Islamic educational institutions, providing an alternative solution to the character crisis, especially adab, faced by the younger generation in this modern era.

These findings open up opportunities for further study, particularly longitudinal research that can evaluate the long-term impact of tradition-based character education on graduates' lives in society. In addition, further exploration of the adaptation of this model in the context of public schools, madrasas, and non-formal education communities based on values amid the tide of globalisation is an important agenda that needs to be considered to enrich the realm of character education in Indonesia.

Declaration

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